10: d'Orleans--261 T-3 (1891-92) 1894 Laos
116, 142, 291, 302

"I remark some differences between the inhabitants [LSS of Sop Nao] and the Thaïs whom we have just left. Here the men shave the head, leaving only a small circle of short hair on the top. The women wear only one garment, which is fastened round the waist. At first sight the type seems to me distinct from that of Thaï; I think it is rather more European, there is a look of Indo-Caucasian relationship. The face is paler and longer, the cheekbones less prominent, the eyes less oblique than those of their Eastern brothers. However, I am only stating a first impression, which requires confirmation."

10: d'Orleans--275 [3] T-3 (1891-92) 1894 Laos
116, 142, 302, 563 Ethnic subgroups

"... They [LSS: Kha boatmen, in the service of a Laotian] are of small size, with very dark complexions and narrow foreheads; their eyes are close together, but the cheek-bones are not prominent; they wear their hair very short like the bristles of a brush."

10: d'Orleans--302 -305 T-3 (1891-92) 1894 Laos
116, 142, 291, 302, 563 Ethnic subgroups

"For the most part of small stature, (1) the Kas are very dark in complexion and of

1. Those whom we measured averaged about five feet two inches; the women being smaller.

the same colour all over the body. Their legs are as a rule thin and their stomachs protuberant; the nose broad and flat; the eyes rather elongated; the lips thick and the jaw prominent, while the forehead is narrow and receding. The facial angle seems to indicate that they belong to an inferior race, and, as a matter of fact, they look like savages by the side of the Laotians. These Kas have long, straight hair falling over the forehead, in some cases tied together by a strip of cloth, or else plastered on the top of the head and fastened at the back in a chignon. The men wear a large ring in the lobe of the ear and fill up the interstice with a piece of wood, [pages 303 and 304 contain illustration] [305] or a bunch of flowers. Their dress, as a rule, consists only of a sheet, that is to say of a piece of blue cloth passing between the legs and fastened round the waist, the women wearing a turban, a loose vest, and a short petticoat."

10: d'Orleans--306 T-3 (1891-92) 1894 Laos
116, 142, 291, 301

"Compared to the Kas, the Laotians, as I have said, represent the dominant race. Taller than the former, and of a lighter complexion, the men have not in the shoulders and chest the purity of lines which one sees in the savages, and they generally go about bareheaded, with their hair cut close and clothed only in a tunic. The women wear merely a small petticoat, though some of them have a scarf of red or yellow silk over their breasts. Their bust is, as a rule, of good shape, and their hair, combed back, is worn in a small chignon. Despite their slightly flattened nose and the size of their mouth, some of the young girls strike one as pretty, but, as is always the case in the south and in the east, they soon show signs of age. They are very fond of jewellery, and generally wear earrings in the shape of a long nail of red gold, and bracelets of the same material."

23: Franck--279 [2] T-2 (1924) 1926 Laotians
116, 142, 291, 302

"It was market day, and well fed, almost haughty women, with many brilliant reds and yellows in their dress, were squatted in the shade over their semi-tropical vegetables, and pottering homeward again in long broken files. They had almost nothing in common with the Annamese women, except their sex and the protection of the French. Their lustrous hair piled in great black glossy heaps on the top of the head in an intricate fashion, usually with a saffron, rose-yellow, or red cloth about it, and most of them with stomachers of similar gay colors, they were striking examples of the unrestricted portion of the human race. In complexion they were much like ourselves plus many layers of tan, but were noticeable for bad teeth."

23: Franck--290-291 T-2 (1924) 1926 Laotians
116, 142, 684

"Though they did not thrust themselves forward, the women of this region were not so retiring as those of most of the Orient. Some of them were distinctly good-looking, well formed, their skin of an almost golden color, enhanced by the frequent bathing of most tropical peoples; and at least one of these village maidens would not have looked at all out of place in a famous Broadway review--[291] except that she was far too modest both in dress and demeanor for such company. With the conversation at Muongsen still in mind, I took care not to touch these fair damsels in getting photographs of them, though with difficulty, since it has become almost second nature during two decades of wandering among camera-shy peoples to arrange by hand my subjects to the camera's liking. It would have been a sad ending to so officially attested a trip to have been charged with one of the most serious crimes in the Laosian code!"

23: Franck--294 T-2 (1924) 1926 Laotians
116, 142, 501, 515

"Bamboo rafts, with little houses on them, made their way more slowly down the stream, so placid now that it mirrored the ever-lower hills densely covered with jungle-forest, networks of lianas, some trees completely shrouded in vines, whole hillsides of huge banana-plumes, flashes of birds across them. Women wearing nothing but skirts were getting water from the river; others, especially at sundown, were bathing themselves and their naked children. Bonzes in dirty yellow robes, loafing, or horse-playing to use up the energy their calling does not permit them to waste in work or domestic happiness, showed themselves here and there along the way. The people seemed darker, burned to an almost Madrasi color."

23: Franck--327[2] T-2 (1924) 1926 Laotians
116, 142, 181

"The difference indicated how great is the adaptability of the human frame, for these men were if anything larger, sturdier, certainly more visibly muscular than Chinese carriers. They were like those muscle marvels one sees in gymnasiums and in physical culture magazines, no good at all beside the wiry little shrimp when it comes to real sustained hardships. Unless hunger or the white man drives them, the Laosians do little work; they are so happy-go-lucky in their tropical fairy-land that their rulers even have trouble making them keep their communal granaries filled against possible famines."

23: Franck--341 [2] T-2 (1924) 1926 Laotians
116, 142, 164, 291

"Women were bathing children and themselves here also, especially now toward sunset, but no one came to stare at me, though in China there would have been a regular circus audience. Nor was this for lack of energy, for on the whole these were a well built, muscular, and very healthy-looking people, with few if any signs of a social disease so common in Annam and China and with almost none of the filth diseases. Though the women all showed their breasts and thought nothing of it, one never saw even a bathing man completely naked. So-called barbarian peoples, though they commonly wear only a loin-cloth or its feminine equivalent, are usually as exacting about having that in place as we are with our own clothing."

25: Brodrick--91 [2] S-3 (1939) 1948 Laotians
116, 142, 162, 291, 361

"The Laotians who, in their land, keep to the river valleys and avoid the hills and plateaux, are fairly easy to recognize, since there is no confusing them with the strangely garbed men and women of the northern hills or with the semi-savage 'Khas' of the mountains. The Laotians are, as a rule, of more sturdy build than any Annamese, and compared with the stolid and serious-looking Cambodians, the men of the Laos are gay and smiling. Their dress is quite unlike that of the Cambodians. Only the saffron-clad monks will be familiar if you come up from the south. The girls, especially, love bright colours. The usual costume is a skirt reaching to the ankles and often, if not generally, of light tint, puce, mauve, yellow or red. At the waist and the hem is a band of polychrome embroidery, green and white, purple and yellow or green, red and yellow. The women wear usually a white shift, sleeveless and cut rather low back and front, but all are girt about with a long, generally, yellow scarf, draped either as a bandolier with a long end hanging down one side or slung as a gigantic necklace like an Hawaian garland."

devoted to an illustration: "Junction of the Nam-Khane and the Mekong at Luang-Prabang." --Translator/ /183/ whom he had chosen in Luang-Prabang itself from the families of his mandarins. 643* 595 175*

KHAMONE-NOI, KING 1726-1727.

Khamone-Noi succeeded him and took as wives two of the dead king's daughters, Thene-Sao and Thene-Kham. But Intha-Som at once began to agitate. Not daring to hope that the family of the Sip-Song-Panas would lend him aid against one of its children, he addressed himself to some newcomers to the land who had been infiltrating for some time into the valley of the Nam-Ou. These were the "Mousseux," mountainfolk driven out of Yunnan by the religious wars (1). Although their temperament was not at all war- /595/ 175* 669 643* 563 /167/

1. Violent Moslem rebellions were then devastating southern China.

like, these fugitives nevertheless agreed, since they had no choice, to lend their aid to Intha-Som. In return the latter promised their leaders La-Nga and Noli that he would recognize and confirm their occupation of Muong-Yo and Boun-Neua as soon as he became king. 721 643* 175* 669 563

Submission of Intha-Som (1726). But the Mousseux (2), al-

2. The word "Mousseux" is the word which most nearly approaches the native appellation. With their slender figures, their rather white coloration, their prominent cheekbones and their well-shaped and not flattened noses, the "Mousseux" type has a greater affinity with the Indo-European type than with the yellow race type. /142/

though they were supported by Nha-No- '184/ Muong of Muong-La, failed in their march on Luang-Prabang and Intha-Som had no other recourse than to make his submission. He gave up his weapons, took an oath of obedience and fidelity in the pagoda of Xieng-Thong, and was given permission to live in the capital, where he settled near the Vat-Visoun with a large retinue of Mousseux.

He was quite determined not to keep his word. The king, moreover, was not at all worried and did not even have him watched.

149: Reinach--15a G-3 (no date) 1901 AM1 Indochina
Laotians AM8

142

Fig. 7 /p. 23/ A Laotian girl.

[p. 24 is blank]

149: Reinach--101a G-3 (no date) 1901 AM1 Indochina
Laotians AM8

142
516
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411
482

Fig. 36 /p. 135/ Typical Khas of the province of Stung-Treng.

[114] of what has been observed, and because no better expression of the facts could be hoped for.

THE THAI RACE

142 144 "Laotians. Of all the Thais, the Laotian is the one who has remained the purest, although he has a much higher proportion of Aryan blood than the other varieties, with the exception of the Lus. Fairly tall in stature, his hair cut short, elegant in his movements and more refined than all the other inhabitants of the land, he is the aristocratic type of Laos. His upbringing, his education, his religion and even his vices have a mark of distinction which make them stand out above those of his neighbors. An excellent boatman, and a trader rather than a farmer, he is the one who seems the master of the land, as much by virtue of his commercial aptitudes as by the ease with which he ranges the country. Mounted on his long and narrow shaped pirogue, made in one piece of a tree trunk hollowed out by fire, he goes great distances to visit peoples of the most varied races [175] [Illustration] [176] [Blank page] [177] and serves as a link between all the human varieties which populate Laos. He is at home and at his ease everywhere, standing out clearly above all his countrymen in this respect.

438 505 484

[361] "The Laotian prefers to settle along navigable watercourses and in proximity to plains of ricefields. He is glad to have his land worked by mercenaries or by dependents of inferior race, and sometimes by slaves (at least before our arrival). He himself, with quite an extensive knowledge of the needs and resources of the other inhabitants of the land, particularly likes to traffic in all kinds of merchandise. He it is who goes to buy forest products and cereal grains on the spot from the mountainfolk or from sedentary farmers, and sells them cloth, salt, tobacco, earthenware, farming implements etc. in exchange. He it is who exports the products of Laos to neighboring countries and brings back the things which Laotian industry cannot produce." His business as a commercial traveler, which he likes and which gives him a good standard of living, occupies him for only a few months of the year but brings him into contact with all the neighboring peoples and also with the Europeans and Chinese in the Siamese, Annamite and Cochinchinese trading posts. Thence arises his veneer of civilization which strikes one at first glance.

[241] [567]

[439]

462 Tilling the ricefields, hunting, fishing and managing rafts and
241 pirogues take up about six months of the year. The rest of the time they rest and enjoy themselves. The status of women in Laos, although not as low and painful as that of other women of Asiatic races, is nevertheless not as pleasant as that of their husbands. In fact, all the petty farming tasks fall on them. They perform all the household labors, care for the poultry yard and the livestock, etc. They do the cooking, decorticate the paddy, go and fetch wood and water, spin, weave and dye cotton and silk, take care of the children, etc. Less [182] fortunate than her husband, the Laotian woman has no leisure except on holidays, and even then she has to make all the preparations without letting her daily occupations suffer.

• 142 Of ordinary height, generally well made and even elegant of
562 figure, the Laotian woman has a friendly face and is not without either grace or coquetry before her marriage. This does not mean that there are no homely girls, but these are rather an exception. As she grows older and worn from bearing children the Laotian woman loses much of her early grace, but in spite of everything she retains her joyousness, her high spirits and her very pronounced taste for celebrations when there is singing and feasting.

862 Laotian mothers worship their children. They take great care
858 of them and often push their weakness for their children to such a point as to prolong the period of breast-feeding, often beyond the child's fourth year.

342 Dwellings. Like all the representatives of the Thai family, the
574 Laotians inhabit houses which are rectangular in shape and are always raised one or two meters above the GROUND on piles. Wood and bamboo, in the form of beams, framing members, rafters, door and window casings, partitions, doors, windows, floors and shingles, are used to build houses, without the use of any nails, all joints and assemblies being fastened together with rattan.

The dimensions of the houses vary greatly and depend on the number of families that they are designed to shelter. Verandas with roofs which are sharply inclined and come down quite low are placed around the house, mainly on the south and west, to temper the heat of the sun and serve as a vestibule, a reception hall or a workshop. The family stays there during the day, as on a sort of neutral ground where people who are coming and going can be received without transgressing custom, which decrees that no one except members of the family and close friends shall have access to the inner apartments, which form the private home of the house's inhabitants.

149: Reinach--138a G-3 (no date)1901 AMI Indochina
Laotians AM8

291
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Fig. 47 /p.183/ Group of Laotians of Lower Laos.

149: Reinach--149a G-3 (no date) 1901 AMI Indochina
Laotians AM8

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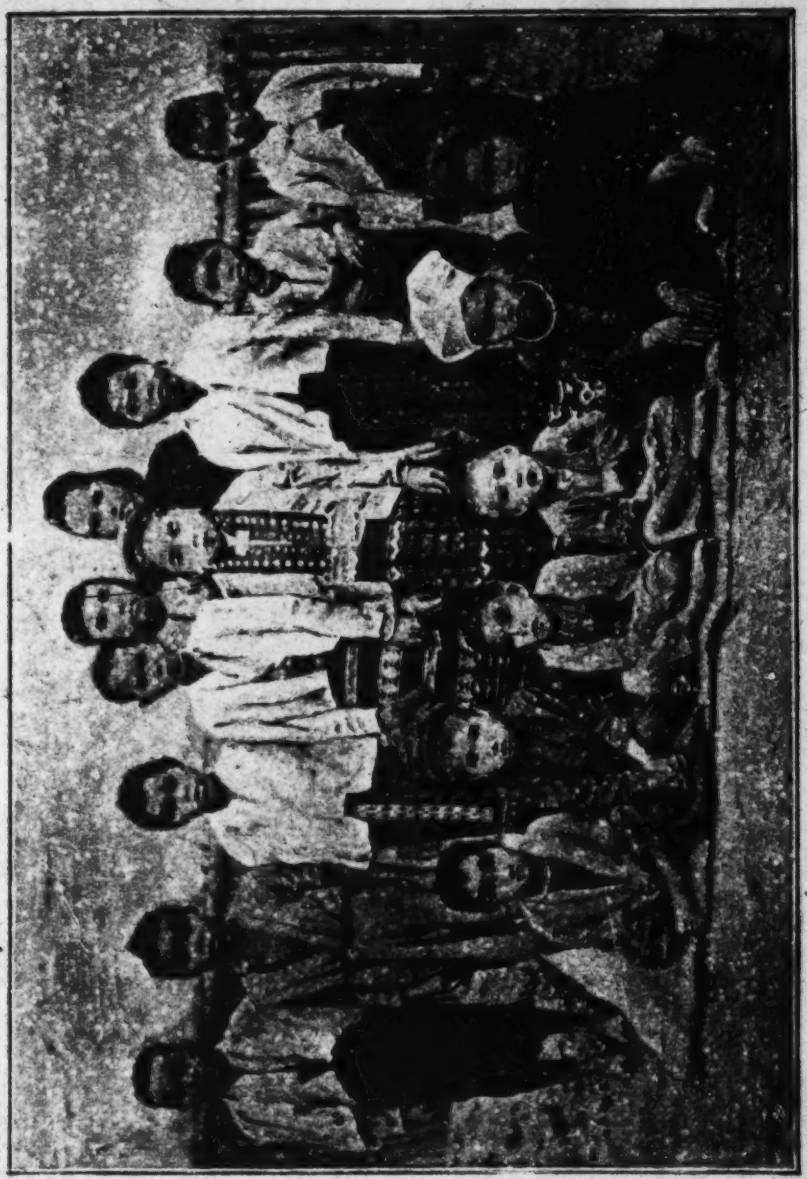

Fig. 50 /p.197/ Typical children of Muong-Son (Hua-Pahn). (Courtesy of M. Besson.)

149: Reinach--17/a G-3 (no date) 1901 AM1 Indochina
Laotians AM8

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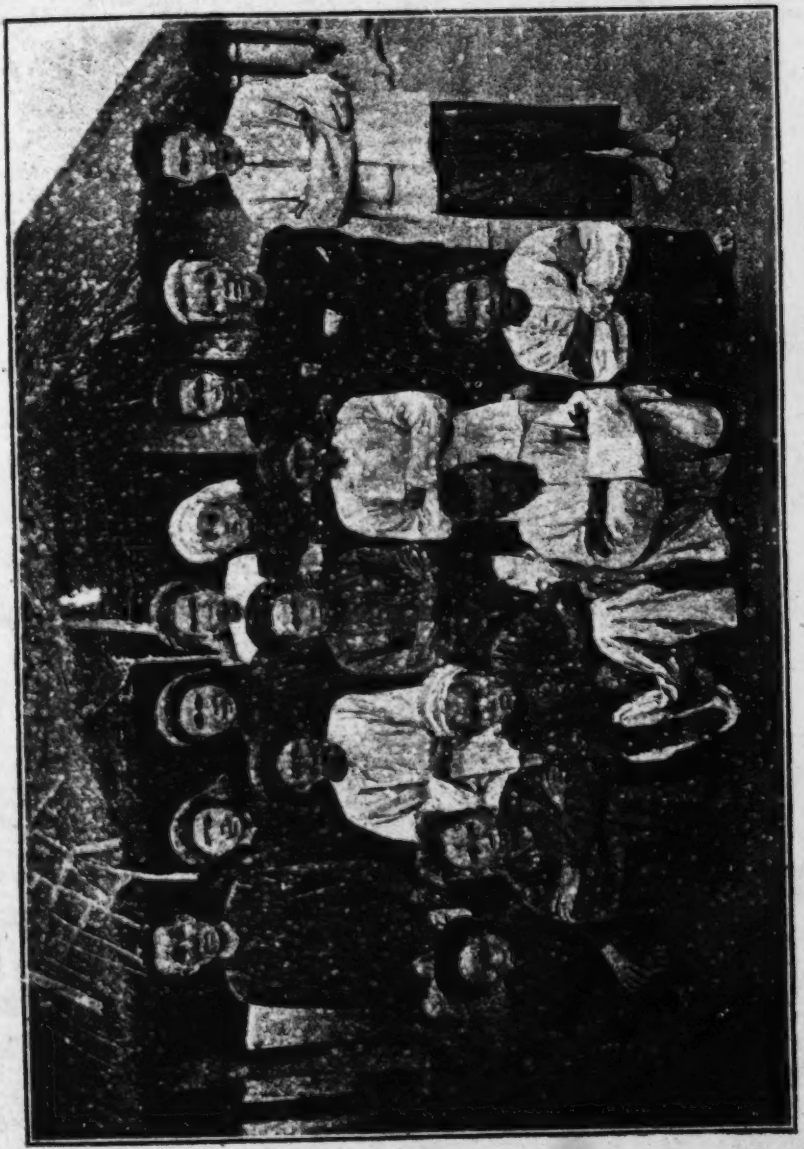

Fig. 57 /p. 324/ Group of Phou-Thai (Sip-Song-Chau-Thai).

619
they bear come, as in the case of the Khao-Thais, from peculiarities
[291] of costume. In fact, whereas the Dam-Thais, both men and women,
563 only wear clothing which is dark blue and almost black, with no colored ornamentation, the Deng-Thais, although they wear the same kind of clothing, always add a few ornaments such as embroidery, galloons or red turbans.

Physical appearance. Costume. The Thais have strongly marked
● 142 features and stern faces. Their complexion is clear and rather swarthy,
461 and they are quite tall. They are more hardy and above all more industrious than the Laotians.

Like the Annamites, the men let their hair grow. They bind it
302 up in a coil on the top of the head and cover it with a vast turban,
291 the ends of which fall onto their shoulders on either side of the face. Men's clothing consists of a broad pair of trousers with a very low seat and a straight tunic buttoned along the side which comes down to the knees. A sort of sash made of the same kind of cloth hugs the
[286] waist over the tunic, as a belt would do. The material used by the Thais for clothing are made of cotton which is generally grown locally and which the [232] women spin, weave and dye themselves. Their garments, made with very coarse, irregular thread, have a rough appearance but are very solid.

The women's figures are thick-set but not fleshy. Their faces,
142 which are more rounded than elongated, are pleasant and their eyes are beautiful. But childbearing and the work of the fields soon destroy their gracefulness, and after the age of twenty-five their figures thicken, their wrists and ankles become heavy and their faces begin to harden and wrinkle. [Illustration alongside text here]

[286] The Thai woman wears a skirt which is quite similar to the Laotian skirt, but made of coarser cloth and dyed the same color as the men's
291 clothing. Over this she wears a very short jacket made of the same cloth which is buttoned down the front and sometimes embellished
563 with chased silver work. The height of elegance is for the jacket to be cut in such a way that when the woman moves in a certain way it lets a little skin be seen above the skirt waist. Outside the home and for ceremonies the women put on a sort of dressing gown which covers their other clothing and comes down to the ankle. Its sleeves are very close-fitting, and the garment buttons straight down the front to a point below the waist. A strip of dark violet cloth, for the Dam-Thais, and red for

149: Reinach--179 G-3 (no date) 1901 AM1 Indochina

Laotians AM8
Tribal Tai

Men's and women's clothing varies little in [244] form from that of the Thais. Under their jacket, however, the women wear a breast-cloth attached to the neck and waist by cords, like the Annamite and Tonkinese women. 291

The Lus. Two centuries or so ago the Lus, who also belong to the Thai race, used to live in the "Shan states" between the Salouen and the Nam-Hon, where they were surrounded by a drifting population composed of Burmese, Kunes, Ngieous, etc. [Illustration alongside text here.] 619 175

Following emigrations, they came to Laos and formed two distinct agglomerations.

Some Lu families have settled in the course of this century on the territory of Luang-Prabang. Today these Lus form villages composed exclusively of people of their race, but live on good terms with the Laotians, whose language and customs they have adopted. [563]

In the old Lu kingdom of Muong-Sing, on the other hand, this people has retained its habits, that is to say its character and temperament are like those of the Burmese. 101

There the Lu is boastful, full of arrogance, a braggart and insolent, but a little firmness is enough to humble his pride. [105]

Lus have a clear complexion, delicate features, keen eyes and a swinging stride. The men are generally tattooed from the calf of the leg to above the navel, and they also have tattoos on their chest, [245] neck, shoulders and arms which are generally red and in the shape of squares with rounded corners. They have long hair rolled in a coil on top or slightly to one side of the head. This coil is wrapped in an enormous turban which they wear tilted over one ear. Many of them have a moustache. This they train upwards, a trait which gives them a conquering air, and to keep it up they smear it with wax. [Illustration alongside text here] 142 304 302

The men's costume consists of a pair of full trousers and a short jacket buttoned along the side. It is made of cotton and is dark blue, almost black, in color. The bottoms of the trousers, the edges of the jacket, the cuffs of the sleeves and the armholes are ornamented with three galloons (blue, white and red) which are quite narrow. Their holiday clothes are often made of silk in varied colors. 291

The women wind their hair into a heavy coil on top of the head and on the side of the coil they place a broad circular plaque of chased silver. They wear skirts like the Laotian women, but the stripes are very broad, run crosswise and are in bright colors. They [302] [301]

291 The men's costume is like that of the Laotians. A few, however, have adopted the Burmese costume, turban and all, in which case they let their hair grow and roll it in a coil instead of having a brush cut.

The women wear a very long skirt with broad stripes running across it which is fastened beneath the breasts. The bust is covered by a closed jacket or bodice which is cut straight and made of cotton or silk [302] of varied colors. Their hair is rolled in a coil on the nape of the neck [301] or is held in place around the head by a narrow band of cloth and allowed to fall freely down the back. Both sexes wear metal cylinders in their ears, like the Lus, and silver jewelry.

[142] The Youns are more robust than their fellows, and also more industrious. The women are perhaps less pretty than the Laotian women, but they are just as friendly and merry.

276 [251] Both men and women chew betel, and also "Mieng" (green tea, fermented and salted). They smoke tobacco in enormous cigarettes rolled in dried banana leaves. [Illustration alongside text here]

The Youns are primarily farmers and livestock breeders. They excel in breeding and training oxen as draft animals.

212 We have seen that the Youns, although they speak the same lan-
292 guage as the Laotians, have their own form of writing which is generally used for religious writings. Their bonzes, who are highly learned for the most part, are renowned for their expert knowledge of the rites of the Buddhist religion.

101 Marriage, divorce, polygamy, births, funerals, celebrations and festivities are all the same among the Youns as among the Laotians, except for a few minor differences in detail which we need not mention here.

THE KHAS

619 Before entering into detail about the mores and customs of the
181 main Kha families, we shall again have recourse to the learned work by the Superior Resident in Laos in order to give a general sketch of this race which represents at least a third of the population.

[252] "They are to be found throughout the territory, and are divided into more than sixty families. As much as those who inhabit northern Laos are docile, manageable and respectful, so are those who inhabit the southern part of Laos proud, independent and warlike, particularly the tribes inhabiting the mountains which separate us from Annam.

149: Reinach--183 G-8 (no date) 1901 AM1 Indochina

Laotians AM8

Kha

"The most varied types are to be found among the Khas. Some are just like the American 'Redskins,' others have a heavier and more bestial appearance, and still others are small and puny. Certain of them are veritable savages who have never heard of clothing and live in shapeless huts, taking to the trees or fleeing into the forest at the slightest alarm, with monkey-like habits and the instincts of wild animals.

"Others, on the other hand, wear clothing quite like that of the Lus, build proper houses and enjoy a comparative degree of civilization. But they all carry a bag of dark blue cloth which never leaves them.

"It is a long way between the primitives which some of them are and the half-civilized beings which the better policed among them are. Thus the greater part of these poor folk have long been in servitude, especially in the northern and central part, and have become the humble servants of more highly refined races which exploit them.

"In the south, however, some tribes of particular origin have been able to resist all outer authority and are still free and independent today." [Lieutenant-colonel Tournier (Superior Resident in Laos), "Notice sur le Laos français," in Revue Indochinoise, Hanoi, 1900.]

The Khas of northern Laos. All the Khas of northern Laos have been brought under control, and even emancipated, and live grouped in villages or hamlets which are distributed over the mountainsides, generally near some watercourse.

Houses. Kha houses, which are built on piles and in the same style as those of the Laotians although in less careful fashion, are set down without any care for symmetry or alignment. They are generally much smaller and built for a single family. The houses are extremely dirty.

The Khas have very little in the way of large livestock, and so the under part of the houses shelter only pigs and poultry.

A few Kha tribes, such as the Khouenes (white and black), Khmous and Lemets, which are the most civilized have quite fine villages with well built and carefully aligned houses. A pagoda will sometimes be found in these.

Costume. Khas of both sexes wear their hair long and wound in a coil on the nape of the neck or top of the head. The [258] Lemets comb part of their hair down over their forehead and cut it off straight at the eyebrow level.